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TERMS:

Free to all. Those who choose to pay may send one dollar a year.

GOOD bye to the sunny slope of Mount Tom. Back to Oneida. Four years in the heart of New England culture and intelligence; now for a term in the stirring atmosphere of the Empire State. Change is good for individuals; we hope the CIRCULAR will illustrate the principle, and abound with life in proportion to the vigor of the soil to which it is transplanted.

Correspondents and subscribers will notice our change of address.

THE DEATH OF UNBELIEF.

Home-Talk by J. H. N., March 8, 1868.

THERE must come a time when there will be no such thing as unbelief; when, intellectually, everybody will be convinced of the power of God and the reality of his kingdom. There are many symptoms in the present state of things that old-fashioned unbelief is coming to a total end. In fact, it has pretty much died out among the infidels themselves. The domain of a certain kind of intellectual faith in miracles and inspiration has, in one sense, extended itself vastly beyond the boundaries of Christianity. It has spread all through the regions of old-fashioned infidelity. Warren Chase is, on the one hand, lauding Thomas Paine, while on the other, he is believing in more wonders than all the Bible miracles together. Spiritualism has spread over the broad field that has been occupied by infidelity, and Spiritualists have come to believe in the existence of another world and in the reality of inspiration, visions and miracles. I conclude, from some indications in their papers, that a very large class of Spiritualists are expecting that the politics of this world will be governed by the spiritual world; i. e., that the heavens will rule. Some who were once infidels have adopted this belief. The elder Owen became a Spiritualist; and, before he died, believed in supernatural agencies. Robert Dale Owen, who was originally an infidel, is now claimed by religious people as a believer in Christ. He began by believing in the marvels of animal magnetism, which led him to believe in the spiritual world, and now he has more or less faith in the miracles of Christ. It is undoubtedly a cold-hearted kind of belief that amounts to nothing in the way of receiving the grace of God; but still it is making a little space for the gospel, the knowledge of

Christ's miracles and the Kingdom of Heaven. I don't see as there is any place left for infidelity. In order to be genuine infidels, people must also be skeptics in regard to the wonders of Spiritualism.

That passage in Revelation relating to the second resurrection occurs to my mind: "Death and hell delivered up the dead that were in them; and they were judged, every man according to his work. And death and hell were cast into the lake of fire." What are meant by death and hell we cannot perhaps say; but we know that they are prisons which hold the souls of men and envelop them in darkness and gloom. We are told that these prisons of the souls of men are going to give them up. That promise is equivalent to saying that unbelief will pass away, and that men will become convinced that there is another world, a God and a judgment.

Christ said the time was coming when all that were in their graves should hear his voice and come forth; "they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Death and hell were to give up their victims, and the agent represented as bringing about that surrender of the souls of men, is the word of God. The word of God is described as the very strongest decomposing element in the universe. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do." The intent of that passage is evidently to represent the word of God as operating in the spiritual world like a galvanic battery, whose decomposing power is nearly universal. The idea is to me a chemical one. I can see that this tremendous decomposing agent, the word of God, is finally to penetrate clear through into all the envelopes of human souls in this world and the world of the dead, producing decomposition, and I might say, precipitation, separating the souls of individuals from the great spiritual menstruum in which they have been dissolved. That is to say, there will be a complete separation from and casting out of unbelief everywhere—through all the regions of the dead and the living. The word of God must be seen and felt to be such a decomposing agent and the controller of all affinities. I suppose that the conversion of a soul

from its sins and the healing of diseases by spiritual power, are like chemical operations. One union is broken up and another is established. The final giving up of the dead by death and hell and the coming judgment and resurrection will be chemical operations of the word of God.

Fire, we know, is a chemical operation. The Bible says that God is a "consuming fire," and again that "fire shall try every man's work, of what sort it is." The day of judgment is a time of burning "wherein the heavens being on fire shall be dissolved;" i. e., spiritual envelopes of human souls wherever they are, in heaven or hell, will be dissolved.

God is the finest of all substances; he can penetrate all other substances, can break up all other attractions and affinities, can summon all beings into his presence, and can produce reactions that will destroy the power of unbelief over human minds in all worlds. The judgment will be a grand time of liberation. "All that are in their graves shall hear his voice and shall come forth." People are in their graves in a great many different ways. Those who, being good at heart are yet buried in their sins, in seventh-of-Romans experience, are in their graves. People who are insane are in their graves. "He that hath the Son hath life: and he that hath not the Son of God hath not life." Judging by the requirements of that saying, all those who have not received regeneration by the word of God are, in an important sense, in their graves. Some are in their graves in this world, and others are in their graves in the invisible world. It will be a great unchaining and emancipation of slaves when the word of God is sent forth calling death and hell to deliver up their victims. We ought not to dread that event; we ought to wish for it and hope for it. In fact, our only hope of peace, rest and comfort is, that the resurrection and judgment may overtake us and call us out of our graves.

I think it is a legitimate object of prayer to ask for the judgment and the resurrection. It is really the only legitimate object of prayer. If we want to be delivered from death we should pray for the judgment. The same apostle who says, "He that hath the Son hath life, and he that hath not the Son of God hath not life," says in another passage, "The whole world lieth in wickedness." Death and sin are the principalities from which we want deliverance; we want to come out of our graves and rise into life and resurrection.

FORM IN THE O. C.

TOBACCO received more "Tobacco Experiences"—all from members of the O. C., and two or three from persons outside; but those published have robbed what are left of interest by making them too much the same story; so we have laid them aside, and in their place, this week, bring out of our treasure things old. We find in a musty copy-book for 1853, several Home-Talks by J. H. N., entitled Tobacco Reform, No. 1, No. 2, &c., which disclose the inauguration and progress of the movement in the Community, and will possess some value to those who have taken an interest in the late series of Experiences. The following is Talk No. 1, dated March 2, 1853, to which we add the testimony of E. H. Hamilton, written about the same time, and found in the same book.]

MY attention is directed to this saying, "It is good that the heart be established with grace and not with meats." The whole world are establishing the heart with meats, or in other words, seeking comfort from outward things that stimulate and soothe; and the two great divisions of the world, heathendom and Christendom has each its own method of doing this. Each has its own method of stimulating the flesh. This business has been going on in all ages, eating and drinking being the primary, universal method; but as the world has grown older, it has found ways and means of stimulating the flesh more powerfully; and the two great methods of doing so without immediate ruin, which have been discovered, are by opium and tobacco, respectively belonging to heathendom and Christendom. As a choice of evils, tobacco, no doubt, is to be preferred. If tobacco had not been discovered it is probable that by this time all Christendom would have been using opium as Turkey and China do.

I have been suckled and bred in the spirit that seeks excitement from such things, as most of you have been. We are all more or less in bondage to the spirit that seeks to establish the heart by meats and not by grace. But the time must come when we shall rise out of this state without legality.

It is impressed upon my mind that the time has come for us to go into a thorough discussion in the Association, of the subject of tobacco. And by standing as in the sight of God, as in the judgment, and letting the Spirit of truth have free course in relation to it—not coming into legality on the one hand, nor restricting the course of the spirit of God, on the other—we shall put ourselves in the true attitude. For my part, I shall from time to time broach the subject, give freedom of discussion, and, so far as I am concerned, deliver tobacco-slavery up to judgment. We are coming to a crisis that I have been looking for on this question, when the truth, not obligations or the law shall make us free. I don't want to put any one upon a violent effort to get free from the use of tobacco; but I want every one to determine to let the Spirit of truth instruct us in this matter, and to consult expediency and charity in a faithful way, before God, about it. It is one of the things that belong to the fashion of this world, and we may as well be trying to find the vent through which we are going to make our escape.

I think there is considerable credit due to those who do not use it, for keeping quiet and not judging those who do. The women have shown their patience and desire to accommodate

themselves to things as they are, in a wonderful degree.

I see that strictly speaking, this legality that applies the will for the purpose of improving the spirit and character is a stimulus of much the same kind as tobacco, opium and ardent spirits. It is a method of stirring up and strengthening the nervous system without grace. Legal opposition to stimulants, and bondage to them, are both the same things. The law is effectual for a while, but has to be repeated and reinforced, and is just as sure to fail at last as any other stimulus. I am chafed with Christ's treatment of the case as he shows me his mind. There is no harsh criticism at all in him. There is that in him which is heroic and helpful, and certain to give us moral power and to ask nothing from us any faster than it strengthens our hearts, and establishes our wills in the right way. Tobacco establishes the heart by stimulating the flesh and drowning the spirit. Christ's method is to stimulate the spirit till it overcomes and drowns the flesh. People need their hearts established in some way, and when they find that tobacco and rum will do it for a few minutes, they take to these things. Christ will not take them away without substituting something better. The sexual relation for one thing is destined to break up the enchantments of tobacco.

As a means of grace, what kind of an idea would it be to propose to all the Associations the experiment of a *fast* from tobacco for one day; i. e., as many as feel free, for I would not have any law about it. Name a day, and let those that have power over their own wills put aside tobacco for one day, and give the time up to meditation on the subject. That might have a good effect, if it were a free-will offering. I think more will be done by a free-will offering of that kind than ever could be accomplished by legality. Appointing a fast to the Lord is a totally different thing from making solitary resolutions. There is no dependence upon will-works in the case; they will be abortive and ineffectual.

I would propose that the Association contemplate as the hope of their calling the entire breaking up of this bondage. I am in no hurry about measures, but let us take this as our "stint" so that by faith we can see to the end. If we have a faith that sees to the end, we shall be warping up to it in some way or another. I am confident that the tobacco-devil, instead of leading us captive, is going to be itself led captive.

You will find that the imagination that makes you want tobacco, is not merely a natural imagination of your own mind; it is a positive supernatural injection from a spirit which is always ready to fling evil imaginations into you; it is a positive action of the will of some one else. You may be ever so well disposed to hold your mind perfectly thoughtless on the subject; but something flashes into you that makes you want it; it is the willful injection of some spirit. You have come into rapport with it, so that it can at any time commit this imposition. You may be sure that your life is sucked by some evil spirit that has the benefit of your tobacco-chewing.

To come to something practical, I would recommend first, that those who are free from tobacco should not contemplate using it, but keep

themselves free. The use of it should be discouraged among those that have never begun. There should be no law put upon them, because that would tempt them to it. I would suggest it as a matter of expediency that they keep their freedom. They should see that we expect as a whole to get rid of it, and it will save them trouble not to form the habit. Secondly, I would recommend that all persons who have not come under bondage to it so far but that they can drop it without any quarrel with themselves, should drop it. In the third place, to those who are thoroughly imprisoned in the use of tobacco, I would recommend the experiment of a fast; say for instance, next Sunday. Let's quit it for one day and give up our minds to reflection and attention to the Lord's mind about such matters.

TESTIMONY OF E. H. HAMILTON.

My late experience with tobacco has encouraged my faith in the power of Christ to break up the slavery of habit. I was formerly much attached to smoking but had substituted chewing for some time past, as I found it gave me the same peculiar excitement with less offense to others. I changed on the suggestion of Mr. Noyes, who saw that I was delicate about smoking in the house, and said he considered chewing had the advantage of smoking in being less solitary and trespassing less on the senses of others. He said at the same time that he was undermining the whole tobacco principality and fully expected to see an end of the use of tobacco in the Association. He held himself open to free discussion. If we have contracted a habit that evil attaches to, let us keep open to the truth and let in free discussion, and the evil will be dissolved and waste away. Evil breeds in darkness.

This talk inspired me with faith that I should not get in bondage to chewing, but should be able to quit tobacco entirely when the right time came, and so it has proved.

I became as fond of chewing as I had been of smoking and was some tempted to feel condemned about it, and to resolve to quit in a legal way; but on the whole I determined to wait on God and get my discharge in the true way. The other night I took a chew that sickened me, upon which I began to reflect. It seemed to me that God was calling on me to quit using tobacco, and the effect was my appetite for it was taken away. I had some hesitation about taking a stand to quit it entirely, knowing the power of habit, but concluded to trust God and begin. My experience is very encouraging and I am persuaded that the power of this principality is being broken. It is not as strong as it would have us think. I have had no difficulty at all in leaving off the practice, and it has not been by the mere action of will. I feel that Christ has taken away the appetite and destroyed the power of habit to propagate itself. Thanks be unto God who always causeth us to triumph in Christ. To have Christ victorious over tobacco in all the Associations will be a beautiful tribute to the truth.

March, 1853.

—The Good Spirit does not abuse or destroy the mediums through which it manifests itself and accomplishes its purposes. A good workman takes good care of his tools; and this is characteristic of God above all other beings. If he employs us to exe-

cute his work, we may be sure he will take good care of us.

CULTIVATION OF FRUITS.—NO. 8.

BY HENRY THACKER.

The Peach.

THE peach is a delicate fruit, and is highly appreciated by all classes. The tree itself is also delicate and requires nice treatment. Yet where this fruit can be successfully grown, it should receive the patient cultivation which its merit demands. Unfortunately, in many districts where less than fifty years ago this most agreeable and healthful fruit was grown with little care or pains, a crop is now rarely produced and a thrifty tree is as rarely seen.

This state of things is evidently the result of a change of climate which has taken place within a period covered by the memory of our oldest inhabitants. This change, manifesting itself in the increasing severity of our winters, is undoubtedly the result of the almost total destruction of our forests; thus allowing a free sweep of the cold north winds, which being now unobstructed by these natural barriers are no longer softened in temperature by the genial influence of the forest.

There are, however, sections of country where the peach is still successfully grown. The tier of counties in this State bordering on Lake Ontario, is as famous for the production of the peach as for all the other kinds of fruit grown in this latitude. Large bodies of open water are generally known to exert a modifying influence on the cold atmosphere for a considerable distance inland. Thus situated, Niagara, Orleans, Monroe and parts of Wayne County, constitute perhaps, the most favorable locality for the production of the various kinds of hardy fruits of any in the United States this side of the Pacific coast. There are other places where the peach is more or less successfully grown, and still others where undoubtedly it might be, by a judicious selection of favorable situations for planting; such as are high and dry and partly or wholly shielded from the cold winds in winter.

SOIL AND MANURING.

A good sandy loam is preferred; but any mellow loam is perhaps equally good. On such soils the trees should stand twenty feet apart, and should receive good cultivation and only a moderate stimulus from manures. Ashes are, I think, the best for the peach. Should more stimulating manures be used, let them be applied when the trees are in fruit. This course will increase the crop, instead of producing a large growth of succulent wood which will be in no condition to withstand the severity of our winters.

PRUNING.

The pruning of the peach is too often neglected; when in fact the tree needs even more care in this respect than perhaps any other fruit. Trees that have been thus neglected may be known by their having a few long and slender naked branches with only a tuft of leaves at the extremities. The inner branches have all died out, and the naked poles which are left have only a very little fruit at their upper ends—a mere handful in comparison with what the tree would have been capable of bearing had it been well pruned. And even this miserly crop,

placed like a weight on the long lever-like branches, is produced at the risk of destroying the tree as well as itself. The proper course to be pursued in pruning the peach, is to annually shorten in all the leading shoots, by cutting off, early in the spring, one third of the previous summer's growth. This method, by equalizing the distribution of growth throughout the top, as well as that of the fruit, will tend to keep the tree in a more compact form and thus render it less liable to be broken down by its own weight and fruit.

DISEASES.

The most formidable and perhaps the only disease to which the peach is subject, is the "yellows." It has in some sections become so prevalent as to prove a serious drawback to the cultivation of this delicious fruit. In western New York the disease is little known; and I have never seen a case of yellows where trees were growing in a strong, dry and rather compact loam. On the other hand, I have seen whole orchards when planted in soils of an opposite character, fail at six or eight years of age from the effects of this disease. This leads to the conclusion that the yellows may be caused by the trees growing on loose, ungenial and exhausted soils. It is well known that the frost of winter penetrates these soils to a greater depth than it does richer and firmer ones; thus in sections where but little snow falls, the tender rootlets are more or less exposed and perhaps destroyed by severe freezing in winter; and they are also liable to suffer still further from the heat of the sun in summer. Receiving severe injury in this manner year after year, the tree becomes enfeebled; and the soil being poor, the chances of recovery are limited; then follows disease and at last the death of the tree. In these unfavorable soils a liberal use of muck and ashes and raw clay about the trees, would undoubtedly prove very beneficial. Keeping the trees well mulched both summer and winter would also be a help.

INSECTS.

The borer is the chief enemy of the peach, although the fruit suffers more or less from the ravages of the curculio. The borer attacks the trees at, or a little below, the surface of the ground; it may sometimes be found in other parts, where a rupture in the bark affords a favorable spot for a lodgment. The perfect insect is a four-winged moth, which deposits its eggs at the foot of the tree. The eggs soon hatch, and the larva eats its way into the bark of the tree. Its presence may be readily known by the exudation of gum, and by the sawdust-like excrement of the insect. The remedy consists in cutting out the grubs with a sharp-pointed knife. The trees should be examined early in spring, and again in midsummer. To prevent the insect from getting access to the root, heap around the tree half a peck of ashes or lime early in spring and spread it back in autumn.

MARKETING.

The peach is a perishable fruit, and consequently in order to ship it with a degree of safety to distant markets, it must necessarily be picked when quite hard. This proves a serious drawback to the otherwise fine flavor of the fruit. In fact, people living in cities and used to tasting the fruit as sent to market, know com-

paratively little of the deliciousness which the peach attains when allowed to fully ripen on the tree.

VARIETIES.

The following list comprises some of the best, and most desirable varieties for market, and other purposes. Hale's Early, Early York, Large Early York, Crawford's Early, Crawford's Late, White Imperial, Old Mixon Free Stone, Yellow Abberage, Bergen's Yellow, Morris White, Lemon Cling.

THE APRICOT.

This fruit deserves more attention than is generally given it. It possesses a high degree of excellence; and coming in early, at a period when there is a scarcity of choice fruits, it sells at almost fabulous prices in the city markets, frequently bringing from six to ten dollars a bushel. The apricot is more nearly allied to the plum, than to the peach, though in texture and flavor it resembles the latter. It ripens several weeks earlier, is equally hardy, and in sale and cultivation should be treated the same as the peach. It is however more liable to the attacks of the curculio, and should be treated in this respect in the same manner as the plum. The Breda, Moorpark, Peach and Large Early are the best varieties in cultivation.

CAPTURING THE FIVE-SPOTTED SPHINX.

WHEN walking through the flower-garden one evening, a moth flew past me to a distant part of the garden, with that peculiar whirr which sounds so much like a hummingbird's hum that many persons mistake it for such, the first time it is heard.

I hastened to the house for my insect hunting-kit, consisting of a net, a box, a small bottle of chloroform, and a lantern. I returned to the garden and walked cautiously to the spot where I had last seen the moth, but it was not there. I listened attentively for a moment and heard a distant humming in the direction of a large honeysuckle. Nearing the bush, I left my box and lantern in the path, and stooped down so as to bring the upper part of the shrub above the horizon to my eye. There I saw the moth darkly against the sky, extracting the honeyed juices from the flowers. It would poise itself above a flower, by the rapid vibrations of its wings, and run its long proboscis into the deep corolla where many other insects could not reach.

The moth, darting as it does from one flower to another, and stopping a moment over each, is easily captured. A sudden swoop of the net and the moth was my prisoner. I closed the net to keep the insect from fluttering, and took it to the lantern, where I could see to pour four or five drops of chloroform upon its body, which instantly killed it. The chloroform soon evaporated, leaving the moth in a perfect condition, and as it does not change the color of insects, it is very valuable for killing them, when making a collection.

This moth is gray in color, and covered with scales or downy feathers. Its wings meet on the back, and slope down each side like a steep roof, and have on the upper side a number of irregular black lines. They are long and narrow and when spread, measure five inches from tip to tip. There are five round orange-colored

spots on both sides of the body, each surrounded with black, though the two front ones are nearly covered with white. Its large, round eyes look red in the lamp-light, and just above them the antennæ stand out slightly curved and bent at the tips. These latter are interesting objects under a magnifying glass.

Beneath the head, the proboscis is coiled up like a watch-spring, and almost hidden from sight between a couple of downy feelers which serve as a protection to it. I put a pin through the coil, and straightened it out. It was five and three-eighths inches long, consisting of a couple of tubular threads, each concave on the inner surface, and convex on the outer, and placed side by side, so as to form a hollow tube, through which it sucks its food from the flowers.

Two more fine fellows crowned my evening's hunt, and I returned home well pleased with my success.

ENTOMOLOGIST.

THE CIRCULAR.

O. C., MONDAY, MARCH 23, 1868.

OUR NEW OFFICE.

A CITY of refuge is our new composing-room to those of our lately transplanted typos who are attacked with anything like home-sickness. The genuine disease is unknown in Communism, for you go from one home to another. But our new room is so nearly a duplicate of the one at Wallingford, that it is almost like a visit there to go out to the Tontine and sit down at an editorial table, in the same place, in a room nearly the same size, with windows on three sides, looking east, south, and west, just as they do there, and the same pictures looking down from the walls. There is one little item of difference which causes some nervousness among some of the feminine type-setters. At Wallingford we were in the first story, standing on the solid ground; not even a cellar under us and with nothing to disturb our equanimity but the exceedingly remote probability of an earthquake. Here, however, almost directly under us, two stories down, hisses and groans a terrible steam-boiler. We can hear the shrill whistle of the alarm-gauge if the water happens to get low. But we are comforted by the thought that the engineer, Mr. SEARS, is one of the most careful of men, and the quantity of steam used for cooking in the kitchen several hundred feet away, keeps the pressure quite low. And then the boiler is a new one and warranted to be sound for eight years. Nevertheless one of our most valued contributors says she cannot come out here without thinking of it. But we trust Providence and shall soon get used to the situation.

Looking out of the west windows by the editorial table, the setting sun is no longer obscured by Mount Tom in the middle of the afternoon, and we can see some of the gorgeous Oneida sunsets. From the south windows the eye ranges up the valley of Oneida creek, and at the east we look out upon the former play-ground of the children.

A SIGN OF THE TIMES.

THE institution of marriage is, if we may trust the constant reiterations of the leading newspapers of the country, in some degree of peril. The nearly universal cry is one of protest, and the blame is laid upon the heads of the growing evils of society, licentiousness and extravagance. A late writer in *The Nation*, however, traces a deeper cause for the growing infrequency of marriage, and makes this very pregnant remark: "The fact is that there has been a real disarrangement of the old relations of the two sexes, and that they must be readjusted in some new order." The cause he finds is inextricably connected with the rise of the world from barbarism, and although his position suits his argument, it is, we imagine, dangerous ground for an advocate of the marriage institution. He says:

This cause, if we mistake not, is nothing less than the higher development of civilization and the new form which modern progress has given to modern life. The decrease in the frequency of marriage is exhibited in the countries—France, England, and the United States—which have advanced the most in the path of modern civilization. The decrease is proportioned to the respective height of social development in each. By the general diffusion of education and culture, by the new inventions and discoveries of the age, by the increase of commerce and intercourse and wealth, the tastes of men and women have become widened, their desires multiplied, new gratifications and pleasures have been supplied to them. By this increase of the gratifications of existence the relative share of them which married life affords has become just so much less. The domestic circle does not fill so large a place in life as formerly. It is really less important to either man or woman. Married life has lost in some measure its advantage over a single life. There are so many more pleasures, now, that can be enjoyed so well or even better in celibacy. The distinctive sexual impulse, besides, is less powerful not only relatively, because of more numerous rivals, but absolutely, as a necessary attendant upon the development of the mental and higher faculties according to the laws of the conservation of force.

The writer concludes, farther on, that this increasing infrequency of marriage is not a thing that should excite alarm or lamentation. Forgetting, apparently, his remark about "the higher development of civilization, and the new form which modern progress has given to modern life," he thus consoles himself and his readers:

The social philosophers are now perturbed at the loss of population caused by the infrequency of marriage. But it is only about fifty years ago when they were all terribly frightened because marriage was so frequent, and population was increasing so fast that the means of subsistence could not keep pace with it. The new comer into the world, they feared would soon find no place for him at Nature's board, and room would have to be cleared by the small-pox, the cholera, or some other ravaging epidemic. The poor were told that they were committing a wrong against society in marrying as they did and bringing into the world mouths for which there was no provision, and that if they would not reform they were rightly punished by hardship and starvation. The present tendency to single life is the corrective that is preventing any such catastrophe. It is the easy and gentle check of Nature that is always at hand, and spontaneously interposes whenever an overplus of population commences to be felt. As the alarm of too much marrying and of overpopulation was groundless, as Nature found an easy and gentle remedy for that tendency before it became excessive, so with this alarm and this tendency. We may trust the planets to be in the proper path of their orbit, however they may seem to veer this way and that, and we may trust Nature herself to know her right course and be always in it.

The questions naturally arise: Is the "general diffusion of education and culture" a seeming veering of the planets from the proper path of their orbit? Will nature in keeping her right course, ever return us a hair's breadth on the way back to the intellectual night of the middle ages, or strip us of one of those improvements which render our life higher than that of feudal times? For our own part, we take comfort in the reflection that "revolutions never go backward," and if our railroads and telegraphs, and a higher grade of spiritual and intellectual culture in the progress of civilization, are found to jar time-worn institutions, we are content. We would not stand in the way. The writer in *The Nation* looked through a window into a different world, when he penned the remark quoted above and which will bear reiteration:

"The fact is that there has been a real disarrangement of the old relations of the two sexes, and that they must be readjusted in some new order."

AN ONEIDA JOURNAL.

March 21.—In these snowy days at the end of winter, the central interest is in our meetings. The farmers, to be sure, are beginning to stir and form their plans, but the long pause of winter has had its effect in making our lives more interior, and we find it the time of year when it is easiest to turn inward to the heart of things. We fix the date of the "high tide of the spirit" at about the 20th of February. The following are gleanings from our late meetings. The ideas are brought out in desultory conversation:

Mr. W.—"I hope we shall do a great deal this year by letting the Spirit of truth and love work out

from our hearts, into our brains. I don't know what we cannot do when that Spirit works in us in the true way. It is destined to work as great a revolution for human nature, as steam-power has effected in the world of industry, in the last forty or fifty years. This is a beautiful thought to me and I feel its force and life. Here is something the world has not done, and cannot do without Christ. In the world, love is too often a force that destroys; it works ruin and destruction; but I know that in God's kingdom love will be made to work health and miracles.

"I have been preaching covetousness a little to-day. It seems to me that when rightly directed it is a good thing. Paul somewhere exhorts earnestly to covetousness respecting our best gifts. I believe God wants to make every one of us rich with good gifts and heavenly things. I think it is legitimate to covet the treasures of heaven and the best gifts that God can bestow; covet them as much as the miser does his gold; not that we should hoard what we obtain, as the miser does, and appropriate it to ourselves, but that we may distribute and do good and bless others. I want to be rich, that I may have a great deal to give away, distribute and do good with. I feel covetous for such things."

One of our young men who had never been sick was lately reduced to a state of helplessness by a fever. This is what he says in all the simplicity of a convalescent: "I have had considerable experience for the last two or three weeks that has been very interesting to me, and rather new. I was never sick before; that is, I was never really prostrated. I found the great lesson I was learning was to be thankful for suffering. When I was reduced clear down to the lowest, it seemed to me I got nearer to God than ever before; and I could say from the bottom of my heart that I thanked God for suffering, or anything that produced faith and turned my heart in that direction. This experience has made me feel very much in earnest to know God for myself and seek him every day. Until my late experience I never realized the meaning of Paul's saying: 'When I am weak then am I strong.' I realized what it is to be strong in the spirit when the flesh is weak. I hope I shall have any amount of this kind of experience that is necessary to keep me humble and soft."

COMMUNITY GOSSIP.

...Mr. Thacker spent most of the day yesterday in locating ditches on what is called the Hitchcock farm. He laid out 147 rods, and two hired men commenced ditching. This work is preparatory to raising sweet corn on that place.

...The sun and southern breezes of the past few days had melted away nearly every patch of snow from the landscape; but this afternoon snow-flakes are lightly falling. "Sugar-snow" the initiated call it, which reminds us to say that the last we heard of G. W. N. he was bearing pails of amber liquid from the maples around Mount Tom to the big kettle in the kitchen whence it issued a delicious syrup for the evening meal.

...We have lately invested ten dollars in a farm-right to make and use "Todd's improved, patent fence." The fence is made by stretching four wires horizontally from post to post, two at the top and two at the bottom; and then weaving in slats or pickets by alternate crossings of the wires. It is claimed that this fence has advantages over most other kinds in cheapness and rapidity of construction, in the durability and ease with which it may be removed and reconstructed when desirable on road-sides, to prevent the drifting of snow. It can be made ornamental and used for door-yard fencing.

...For a week Mr. Thayer has been heating up the new propagating-house preparatory to sowing tomato and other garden seeds. This valuable addition to the horticultural department is a low brick-building with its floor somewhat lower than the surrounding ground; is 60 feet long including the wooden ante-room which covers the main entrance as well as the two furnace doors; is 12 feet wide, having two tables of earth extending the whole

length, with a passage-way between them. Heat is distributed by means of a 10½ inch earthen pipe leading along the floor from each furnace to the chimney at the opposite extremity of the house. Cash outlay, \$150. Labor, \$150. Total cost, \$300.

....The following item appeared in the *O. C. Daily* a few days since: "The steward says our stock of butter is nearly exhausted, and so is the supply in the country about here; therefore it is almost impossible to procure more of that commodity. The price is high and advancing. Can we not then, he asks, for the next forty days, be contented with a little thinner 'spread'?" Of course we can, say all; and butter appears on the table but once a day. We are very well content with our short allowance, and are thankful to find ourselves grown so independent of an article of diet whose use or disuse was once a consideration of almost vital interest and the occasion of many a debate.

....The merry sound of the buzz-saw reaches our ears and looking out the western windows of our office we behold a busy scene. A cart-load of logs stands near the saw at which two men are briskly engaged. As soon as one cart is emptied another replaces it. The work seems to us to proceed with almost marvelous rapidity, having lately seen our small wood-pile at W. C. manipulated by hand-saws. The big logs are reduced in a trice to quite modest proportions, when they are taken in hand by a group of wood-splitters who are wielding their axes near by. We observe with gratitude that the saw is run no longer by horse-but by steam-power. Poor horses! it has been always with a pang that we have seen you treading the endless round—climbing, ever climbing and never reaching the top—and we are glad that a power has been discovered to emancipate you from some of the drudgery you have performed so patiently.

....One of our rhymers, who was a member of the recent delegation from Wallingford, thus gives vent to his filial and patriotic feelings in view of the "concentration:"

TO ONEIDA.

From the front we are returning, like heroes undis-mayed.

We have borne the shock of battle: we have made a gallant raid.

From the homes of Art and Science, in the Old World and the New

We have snatched the spoils of learning, and we bring them back to you

We bring them back to you.

We are called to concentration; he who says our work is done

Bids us gather as the Sachems gathered round their Council Stone,

Bearing back our patient wounded we are marching home to you.

You will bind our wounds with gladness, you will strengthen us anew.

You will strengthen us anew.

WALLINGFORD.

Tuesday, March 10.—When the grand packing commenced Saturday we felt that the "concentration" had really begun. Our teams were going to and from the depot all day with things to be carried to O. C. in a car engaged for the purpose. The printing- and paper-presses were taken in pieces and packed in boxes; the type and cases were carefully secured from injury; the books were boxed up; the paintings and other pictures which have adorned the composing-room were wrapped in folds of cotton and laid in a big black trunk; various kinds of furniture were collected; then, all these things, including private baggage were transported to the depot and stowed away in the car, filling it to the exclusion of any other freight. All this work passed off very quietly, and but for the stripped appearance of the office we could hardly realize that so great a change has taken place as the removal of the CIRCULAR to O. C. Yesterday the first delegation—a company of six—made its exit. The absence of even six persons is distinctly felt in our small family of forty-five members, and vacant chairs are visible in the noon and evening meetings. This morning

as a party of eight drove from the door we said, "The grand agony is over." Yet the railroad can't separate our hearts, we think. We console ourselves with thinking that now we have been weeded out we shall grow a great deal faster—comparing our family to a bed of onions from which the gardener has pulled out nearly every other one with the expectation that the rest will thrive more abundantly.——The removal of the CIRCULAR to Oneida, leaves here an office well furnished for Job-Printing, and we are happy to say a prosperous business. The rooms vacated will soon be filled with type, presses, and whatever is necessary for book-printing.

DIED of consumption at the Wallingford Commune March 17, Florilla S Nash, aged 26. She was daughter of Daniel P. Nash, who with his family became members of the O. C. at an early date. Her body was sent here for burial. We committed it to the ground with these words in our hearts, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, not made with hands, eternal in the Heavens."

CORRESPONDENCE.

THE SECOND COMING.

[A correspondent below propounds certain objections to the apostolic view of the Second Coming of Christ. The letters prefixed to his questions refer to corresponding ones in our reply.]

Vergennes, Vt., March 9, 1868.

FRIEND CIRCULAR:—The predictions that Christ was to come the second time, eighteen hundred years ago, seem very plain. But the evidence that he did then come seems to me not to be sufficiently conclusive to convince most minds.

(a) I take the liberty to call your attention to some difficulties that may be raised against your theory. Christ says that at his Second Coming, "All nations shall be gathered before him." Were all nations thus gathered before him at the time of the destruction of Jerusalem?

(b) He likens his second advent to a *snare*. In what sense was his coming "a snare upon all them that dwell on the face of the whole earth," if it was a judgment of the Jews only, and of so private a nature as you represent it to have been?

(c) Did the "restitution of all things" take place at that time, as stated in Acts 3: 21? and if so, how?

(d) Did that class of people spoken of in 1st Timothy, 4, as seducers, hypocrites and ascetics, "forbidding to marry," &c., exist previous to his Second Coming?

(e) If the last enemy, death, was overcome at that time, why do Christ's true followers still continue to die?

(f) If Christ was seen only in his spiritual nature after his resurrection, what means the passage (Luke 24: 39) where he invited the disciples to see and handle him as one having a material body?

(g) If all his true disciples were received by him at his Second Coming, and taken from the earth, was it not a great blessing to the world, that there were apostates at that time? Otherwise we could have known nothing of the Gospel; as the enemies of Christianity would doubtless have destroyed the writings of the apostles. Was not God forced to accept a condemned church for the transmission of the Gospel to future ages? and that which he denounced became a necessity of the greatest importance. Have we not great reason to be truly thankful for the apostasy of the apostolic age?

The idea of holding property in common, I fully endorse. Were the whole civilized world organized on this plan, it would not require more than half the labor now requisite, to support the human family. Indeed, it is obviously impossible to live fully up to the teachings of Christ, outside of the system adopted at the day of Pentecost.

Very respectfully, yours,

A. W. F.

ANSWER.

(a) The language of the passage referred to is this: "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit

upon the throne of his glory; and before him shall be gathered all nations," &c. Here are mentioned three distinct operations, viz., the coming, the sitting, and the progressive acts of judgment. Now the point in question is as to the time of the *first* of the series: i. e. the *coming*, and not the successive steps which followed it. The *coming* of Christ was to be an instantaneous event, and to take place within that generation. The sitting upon the throne, and the gathering and judgment of the nations, were to be subsequent transactions of a *continuous* nature. They have been going forward since the apostolic age. Christ has sat upon his throne these eighteen hundred years, and ruled the nations with a rod of iron. The second predicted judgment is to come as a conclusion of his reign, when "the Kingdom shall be delivered to the Father." The 24th chapter of Matthew relates wholly to the event of Christ's coming, and limits the time to that generation. The latter part of the 25th chapter, gives a forward look, covering the whole period of his reign *after* his coming, extending to the final destiny of the nations. By comparing the two judgment-schemes, our correspondent will see that there is a wide distinction in time, as well as operation between them.

(b) The fact that Christ's coming, after taking place as predicted, has been missed and denied by the whole world, is a complete fulfillment of the saying that it should be a snare upon all them that dwell on the earth. All the churches even, that have lived from that time to this, have been caught in that snare. The claims of Popery are based on the supposition that Christ's coming is yet future. What will become of its pretended "apostolic succession" when it is found that Christ and the apostles are now alive and active, and since the Second Coming have been their own successors? So of all such impostors as Swedenborg and Ann Lee, who have pretended to represent in their persons the Second Coming of Christ. The real fact comes down upon them like a net and puts them in a pilory from which there is no escape. Christ came and established himself as the King of the world eighteen hundred years before the world was aware of it. Could anything be more like a snare?

(c) The event of the Second Coming formed a basis in the world's history—such as might well be called the fulfillment of all the prophecies. Righteousness and sin came to their maturity at that time. On the one side, Christ said that vengeance for all the righteous blood shed from the beginning of the world, should come upon that generation; and on the other hand, he took his followers into the victory of resurrection. The destruction of the Jewish nation, and the salvation of the Primitive Church, were signals of the commencement of the Kingdom of Heaven. If all promises were, in an important sense, fulfilled in the person and resurrection of Christ, still more fully were they brought to a consummation by the end of the Jewish dispensation and the resurrection of the Christian body, at the first judgment. Then was established the New Jerusalem in the spiritual world; then full salvation commenced. The sum of all the prophecies was, that God would in the fullness of time save his people from sin and death, restore them to paradise, and make them reign as kings over the earth. This was accomplished at the Second Coming; and thus that event comprised in itself the "restitution of all things."

(d) Yes; Paul's reference to these deceivers of the "latter times," was made for the very purpose of putting Timothy on his guard against them. The Apostle said elsewhere, "The mystery of iniquity doth already work." John, speaking at the "last hour," said that "many antichrists" had gone out from the company of believers into the world, "whereby," said he, "we know that it is the last hour."

(e) The overcoming of death seems to be extended into at least three acts, with considerable intervals between them. Death was certainly overcome in an individual sense, and seminally with reference to the whole body of believers, when Jesus rose from the dead. It was again overcome on a large scale

at the Second Coming, when the first Church was raised. This was called the "first resurrection." But the book of Revelation and other parts of Scripture speak distinctly of still another resurrection to come, in connection with the final judgment to which we referred above, in paragraph (a). In the interval between these events, during which the *knowledge* even of the Second Coming has been lost in the world, death has continued its hold. The recognition of the truth about the "first resurrection" which is long past, must be the preliminary to the final victory.

(f) This question leads to a subject which we have discussed at some length in our Hand-Book; article, "Second Coming of Christ," pages 45-47. We have space here only to refer to the fact that whatever may have been the nature of Christ's person after his resurrection, it was independent of the usual laws of resistance and visibility. He entered among the disciples when the "doors were shut," and "appeared" and "vanished" at will.

(g) A providential use was undoubtedly made of the so-called Christian Church of the first and middle ages, to preserve the Scriptures. - But such a fact does not guarantee the character of that Church, as a genuine Christian body, any more than the custody of the Jewish Scriptures in the hands of the scribes and Pharisees of old, established their claim of sanctity. In both of these cases a distinction is to be made between the ostentatious Church party who were apostate, and the simple laity who cherished faith and revered the Bible records as the word of God. A mixed multitude must have been left at the Second Coming who were in all stages of experience, below that of ripe Christianity. They had the apostolic writings, and some knowledge of the Gospel. To them we do not impute the crime of apostasy, but only to those leaders who, as John says, having "gone out" from the true Church, set themselves up as a continuation of the Apostolic organization. We would ask our correspondent if he regards Popery as a true Church. If not, then we put the same problem to him which he has given us. For Popery is substantially the same with the church system that succeeded the apostles, and whatever credit is due to the early Fathers for preserving the Gospel, is due in the same way to the Catholic Church.

FROM AN EX-SWEDENBORGIAN.

Springfield, Ill., March 9, 1868.

MY DEAR FRIENDS:—I take care of my CIRCULARS and bind them; but once in a while some of them are found missing (speaking *Hibernice*) by the aid of children, hired help, &c. I am therefore obliged to ask you to send me for completion of my file, the following numbers of the current volume: Nos. 31, 32, 40 and 47. In our family of ten we take many periodicals; but as yet the CIRCULAR is specially my paper. My wife is never at peace with you because of your anti-marriage doctrines: and none of the others are mature enough to share its reading with me.

The articles on Swedenborg have much interested me. I do not now know any one among my friends and acquaintances upon whom Swedenborg has any influence; but the series of articles, without the relation of present interest, called up the days when volumes of Swedenborg, on which undisturbed dust now gathers, were my constant companions at home and in travel. The publications of Bush's *Anastasis* and the following avowal of his conversion to Swedenborgianism took place soon after I left college, and while I was a zealous Parkerite. When I had been through Parkerism and had found that it brought me only into a cold and stony land, barren and cheerless, where there was no life, I turned next into this shadowy land: for there, I was told, this powerful Book that I had rejected would be seen to have come down from heaven, transfigured and illuminated with heavenly light and colors through the spiritual sense of a letter which, not so glorified, is dark, contradictory, poor, and contemptible. So I lived a while in the country of mists and rainbows and golden fogs, seeing some things and trying to see many others, diligently studying texts and spiritual senses, conning "memo-

orable relations," and making myself familiar with this wonderful world of spirits.

I now see that this did me much good. Swedenborg led me to see the lines of analogy between things natural and things spiritual, the unity of the divine government in both worlds, and the illustration which common things throw upon life; besides, I got many suggestions of thoughts and principles that have ever since seemed to me beautiful and true. There being in my mental constitution a defect of imagination, this episode of training was immediately beneficial and has been so ever since.

With Swedenborg I continued my Parkerite dislike of Paul, and held to "the mistake of the apostles" with all Swedenborg's disciples. Parallel with my study of the seer, other experiences and processes were going on within me that led to a revolution of opinion that surprised me. Before I gave up Swedenborg or had discovered his errors and narrowness, I happened into an orthodox prayer-meeting—a very distasteful place. The meeting was dull as usual, I know; it was strikingly like Swedenborg's description of a church-meeting in the icy regions of hell. But the leader read in rather a droning, drowsy way, the eighth chapter of Romans. I did not know there was such a chapter in the Bible. It came to me like an outburst of light from heaven, a rush of celestial fire. It poured a new life into my heart, that warmed me all through. I saw therein the secret of the divine life, the life of God in the soul of man, Christ in those that are his. And this was written by Paul, whom I had deemed a vague and enthusiastic illogical theologian only! If any page in the Bible was written by the inspiration of God, that one was. From that hour, I studied Paul more and Swedenborg less, till Paul's sun extinguished Swedenborg's star. I read the New Testament with new eyes, and came to love, admire, and reverence Paul above all other men. But, on the other hand, the perusal of Swedenborg's "Earths in the Universe" and of some of his "Scientifics" let him down into the Limbo of Vanities, until more recently I have not read a page of his writings in half a dozen years.

When I read Swedenborg's *Conjugal Love* I was in a state of mind that led me to view it in the most favorable light, and to allow the interpretations of Noble and others of his sect: but your articles bring to mind my conviction years ago that the interpretation that gives rein to license is the most natural; and that at best he had gone far into that dangerous ground for a moralist—inquiry as to which is the most venial or least dangerous of several evils. One needs to be strong before he may venture to peer curiously into that deep and shadowy vale—God's practical dealings with the evil that is in the world, and his fatherly kindness toward those who are seduced into it and blinded by it: still more must he be cautious when he says what he thinks he sees there, lest words of charity seem palliations for sin, and even become to himself excuses for straying in devious paths. *Haud inexpertus loquor*. "Lead us not into temptation, but deliver us from the evil one."

Yours truly,

S. W.

FAITH FOR THE BODY.

[A correspondent who professes to be an infidel, astonishes us with a certain kind of faith. The following extracts from his letter, contain sentiments which would be pronounced fanatical by common Christians.]

Pekin, N. Y., Feb. 23, 1868.

DEAR FRIENDS:—* * * I have faith that the day will come when sickness and death will be done away—how, I don't know, still I have faith. For years I have had faith that we should get rid of sickness. I have seven children under fourteen years of age; for these, myself and wife, I have never had a doctor's bill to pay except in one case, that of a broken arm. I do not say this boastfully. It is a duty I owe my children to keep them in good health, and teach them if possible, to not sin against a physical law more than a moral law. I am confident in my little circle that this influence is felt so as to combat the ills that childhood is subject to. This faith came

unsolicited, and never has left me. I do not believe you can find a family of as many children in all America, that have lived within a stone's throw of a doctor all their days, as we have, and had less doctoring.

I often ask myself if you can possibly keep up a good, live paper without being victimized by humbugs, in the shape of lying advertisements about some mighty cure-all. These impositions on poor, sick humanity, are a bitter dose to me. I am ready to exclaim as some did about slavery, "How long, O Lord, how long?" The religious press, and good people everywhere, help on this monstrous Juggernaut. O, my God, my God! must we live on at this poor, dying rate, swallowing these humbugs for a hundred or a thousand years to come? This thought would mar the pleasure of paradise; but why care, when no one cares? yes, I must care for I cannot change my sympathies. I believe the body is of the first consequence, and we should consider it a sin to be sick. I don't believe God forgives these sins; in fact, I don't believe God forgives any sins, so that their effects are not felt. With this, I drop the subject before I get excited.

I am glad of your prosperity. It makes me feel rich, for I think you design to use it to feed, clothe and house mankind in an equal and just way, if possible. Your free-love does not trouble me in the least. You have no statute claim to any woman. Many a man will be a tyrant by means of this claim.

Please continue the CIRCULAR. Thank you twice-told for it. The tobacco articles are valuable.

Yours truly,

O. C. H.

HOW I CAME TO BE HERE.

AN AUTOBIOGRAPHY BY R. S. DELATRE.

NO. XII.

MEANWHILE my father was weighing the question of a final emigration—whether it should be to Australia or Canada. He had a twofold motive in this. He had relinquished all hope of procuring appointments in India for his other two sons, and was looking another way to provide for them. Inducements to emigration were held out to all commissioned officers who had retired from the service, by allotments of wild land proportionate to their rank. But unless taken advantage of by personal occupation, the grant of land could not be made available; and two thousand acres of choice land in Upper Canada were not to be sneered at by any means. For some time, Australia, chiefly on account of its climate, took our attention. But the Western World carried the day. It would have been going backward instead of forward, to have gone eastward, it seems to me.

Do you inquire how it was that during all this time no attempt had been made to apprentice the boys to some trade? Why, my dear sir, the thing was not to be thought of. As well might the Brahmin be expected to ignore his caste. Of course, at that time, I followed suit in such matters and thought it all right. English youths are more subordinate than American.

Well, the spring of 1881 came, and with it a summons. In view of the decision of my father to make Canada his future home, it was thought best for me to spend the remaining year in England, chiefly that my cousin and I might become still better acquainted, previous to the long separation involved in my removal. Accordingly, late in March, nothing loth, I dropped down the river to St. Malo. There was De Touches with his sloop, weather-bound. A trying moment for me was that. Had the telegraph been known, it might have been avoided. The eager eye kept hourly watch of the wind. When will it change? A northeaster at that time of the year is pretty sure to stick. The captain gets out of patience, and resolves to take advantage of the slightest shift in the wind. We put off for Jersey, hoping to get in by help of the tide. It is rough enough, and nausea becomes general. Close-hauled, the vessel creeps along. It is now nearly dark, and the tide fails us. But the old sailor knows what he is about, and there is nothing left but to wait for the morning tide and run into Guernsey,

the wind having driven us wide of our mark. And now for a night among the rocks! Happy are they who have faith. The steward, poor fellow, has a driving business. See him picking his way. The floor is covered with the prostrate, among them your humble servant. The long hours drag, oh, so heavily! Question upon question, is put to the steward. "Is there any danger?" "Where are we?" "What says the captain?" Does that steward know how they hang on his words? "Sorrow may endure for a night, but joy cometh in the morning." Surely we felt it to be so when reaching the deck at early dawn the bay of St. Peter Port broke upon our view. I had now for the first time an opportunity of landing at Guernsey. Shortly the steamer from England will call on its way to Jersey, whither I am bound on business before I proceed to my destination. In the meanwhile I breakfast (quite necessary, by the way), and then take a hasty look at the town—too hasty for the impression to last. The fish-market escapes me not though. The place is notorious for the excellence of its fish and for the cleanliness of the market. I should like to have seen more of these people, for, unlike their Jersey neighbors who are Normans, they have retained the characteristics of the Celt.

A couple of hours by steam, and we were in Jersey again. An emphatic day or two among old friends and old scenes, and then on board the mail-steamer for Weymouth. A long day's run sets us on Albion's shores. We make short work of it. Next morning, seated on the outside of the stage-coach (the best place for viewing the country) we are borne along, ten miles an hour, by four' sprightly creatures. It is a pleasure to behold them, they are so spirited, so graceful. Many a hundred mile has the stage-coach of England carried me, first and last, and I confess it was not without some feeling of regret that I beheld the supplanting of that mode of conveyance by the rail. England is now covered with a net-work of railroads, and there can hardly be any demand for the stage. But I have not yet felt that it is all gain, by any means. The stage showed you the country. The locomotive hurries you through the least attractive routes generally, because the most convenient. Ten miles an hour is as fast as I want to go through a garden. The railroad is for dispatch. Money is its end chiefly, and like the love of money, there is no repose about it. And if it takes away my old-fashioned English stage-coach, I tell you I have a quarrel with it.

The route now lies toward the west of England, for Liverpool is the goal. We pass through Bath, Gloucester, Stratford, Birmingham and Manchester—a journey of two days and a night. The distance is three hundred miles, and we average about eight miles an hour, including all delay.

My eulogy of the stage-coach cannot include that jolly rascal, the stage-driver. Among that tribe, there have been instances of the grossest imposition. I used to hear of a good many, but was made a subject myself on this journey. At Birmingham I had just taken my seat in the mail for Liverpool, between nine and ten o'clock at night, when the coachman who had driven the previous stage, appeared at the door demanding pay. It had become a custom for each traveler to give the driver a trifle, until it had grown into a claim, and when once a claim, who was to set limit to the demand? There always have been ruffians, and such characters are generally on the look-out for chances to impose upon you. It was quite dark, and not having the usual shilling-piece in my purse, I handed the fellow a half-crown, requesting him to change it. "You may whistle for it," said he, and immediately disappeared, leaving me to study the subject amid the suppressed merriment of my fellow passengers. But the way in which it was done gave me, I assure you, no small insight into the villainy of the practice now becoming so general that it was a common topic among travelers. And who knows but that this very railroad was intended in some measure as a judgment upon those scamps? Strange to say, while all this was going on, there were cases in which stage-driving had become so lucrative (that is, by fair means) that it also became respectable, so much so that the son of a nobleman

would sometimes take the reins for a pastime. Yes, these stylish drivers, on some routes could boast of their five hundred sterling a year!

You should see Bath. You come upon it so unawares. As you reach the brow of a hill, the whole panorama opens to view. There lies the city, deep down in a basin, among the surrounding hills. But the peculiarity is, that it is built upon the hill-side. Terrace upon terrace, crescent upon crescent, flower-garden upon flower-garden, adorn the slopes, the color of the freestone (a fine buff) of which the houses are built, contributing greatly to the beauty of the scene. I was delighted, and longed to get hold of the reins. That coach should have stood there full half an hour. Once below, and the charm vanishes. Still it will bear inspection, for the buildings are fine. Before the German spas came in vogue, this place was a very fashionable resort, for the medicinal qualities of its hot springs; but it is still resorted to for its climate and the beauty of the surrounding country which is embellished with many a noble building. I have never forgotten Bath.

At Manchester I must have taken the rail to Liverpool; but I have not the slightest recollection of it, although it was my first trip by the new method. On thinking the matter over, I conclude that my attention just then must have been nearly absorbed by one object. You see I was only thirty miles from my journey's end. I had been a week or more on the way, and was impatient to realize the object of my travels. I mention this expressly to throw light upon the study of a passion whose tendency, until redeemed, is to unman its victim. That stretch of railroad, the very first ever laid in England, had been open but a few months, and had been inaugurated under circumstances calculated to impart additional interest to the route. Mr. Huskisson, a distinguished statesman of the day, had lost his life on the occasion; a locomotive running over him while he was conversing with the Duke of Wellington. He had just come to witness the ceremony. Certainly I could not have had my wits about me.

In the forenoon I reached the Rev. E. T. Alders' parsonage at Wallasey, on the south side of the outlet of the river Mersey, and a short walk to the Liverpool ferry. I found myself at home again. And now that I am under the roof of my prospective brother-in-law, you may wish to hear something about him. Well, to begin with, he was full of heart. A man of no pretension whatever, but of solid good sense. A God-fearing man he was, though without a particle of cant. He detested it. He knew not what it was to act from impulse. His temperament was phlegmatic. He used to smile at my enthusiasm, while I respected his deliberation. I thought him a little too sarcastic though, sometimes. He was tempted to it by his profound sense I suppose. He enjoyed a joke thoroughly. But as a general thing, he was a little too grave to suit my taste, and not sufficiently demonstrative. He was such a capital listener that he made many friends. On the whole, you would have pronounced him a decidedly conservative character. He showed his good sense in his choice of a wife. There was nothing showy about her, but she was eminently calculated to make him a home, and when you have said that you have said all. She was a loveable little creature. I think I never knew a person less selfish. As a mother it was delightful to see her in the family circle. They had two girls, nearly of an age—gentle and sweet-looking. Their discipline was so tempered with parental affection that it was admirable to behold. The children could hardly fail of excellence under such tuition. The only pity was that there were not more of them. There was something very large-hearted in their regime. They cared for the parish, and that ennobled the hearth. Those girls lived to be women and are now the wives of clergymen. One of them is in China, at Peking. It was a privilege to make my home in such an atmosphere, irrespective of the presence of her whom I had come to see. Through a clergymah of the church of England, one has access to the best society in the land. But as I have hinted before, I was, through some of my connections, thrown into contact with more than one class. I have always

considered that act an advantage, acting as a check on narrow-mindedness. While here, I was invited by some Manchester friends (marriage connections) to make them a visit. They were of the middle class, and half-educated; but luckily, such people are sometimes whole-souled, and one can often have much more real fellowship among them, than with persons of a higher grade. I had never seen them, but I was at home at once. They laid themselves out to entertain me with a cordiality that could not fail to touch the heart.

There was one thing clearly to be seen. Throughout my journeyings in England, it was quite palpable that my father had left traces behind him. I could not attribute such uniform kindness to anything in myself and was soon led to discover the cause. My father certainly had the knack of making friends. Wherever I went, I found a place prepared for me, simply because he had preceded me. I attribute this circumstance to the fact that he was eminently a sociable man. This no doubt came of his French descent. Pride stood in his way sometimes, but considered as a man whose character had not the advantage of spiritual discipline, there was much in him that was worthy of imitation. He had a great deal of self-possession and was very resolute. Yet he was a man of great sensibility, of literary taste, an enthusiast in regard to the arts and sciences, always *au fait* in the movements of the day, and somewhat given to speculation and to experimenting. In his private habits he was remarkably temperate. He was liberal in disposition, which probably made him liberal as a politician. His great faults were pride and independence—a common inheritance—and in his case rather costly as he might have attained to the rank of Major-general, had he been a little more compromising.

THE ORIGIN OF "DIXIE."—I do not wish to spoil a pretty illusion, but the real truth is that Dixie is an indigenous Northern negro refrain, as common to the writer as the lamp-posts in New-York city, seventy or seventy-five years ago. It was one of the every-day allusions of boys at that time in all their out-door sports. And no one ever heard of Dixie's land being other than Manhattan Island until recently, when it has been erroneously supposed to refer to the South from its connection with the pathetic negro allegory. When slavery existed in New York, one Dixy owned a large tract of land on Manhattan Island and a large number of slaves. The increase of slaves and the increase of the abolition sentiment caused an emigration of the slaves to more thorough and secure slave sections; and the negroes who were thus sent off naturally looked back to their old homes where they had lived in clover with feelings of regret, as they could not imagine any place like Dixy's. Hence it became synonymous with an ideal locality, combining ease, comfort, and material happiness of every description. In those days negro singing and minstrelsy were in their infancy, and any subject that could be wrought into a ballad was eagerly picked up. This was the case with Dixie. It originated in New York and assumed the proportions of a song there. In its travels it has been enlarged, and has gathered moss. It has picked up a note here and a note there. A chorus has been added to it, and from an indistinct chant of two or three notes it has become an elaborate melody. But the fact that it is not a Southern song cannot be rubbed out. The fallacy is so popular to the contrary that I have thus been at pains to get the real origin of it.

—Cor. New Orleans Delta.

ELECTRICITY AT THE PARIS EXPOSITION.—In the agricultural department was a self-regulating and alarm thermometer, constructed upon a plan similar to the one adopted by Secchi. A platinum wire is fused into the bulb, and a second wire inserted at the degree to which it was proposed to raise the temperature in a hot-house or other building, and both wires were connected with a battery which drove a magneto-electric machine so situated that it could be seen at all times by the director of the establishment. In this way control was kept of the

temperature, and any neglect on the part of the servants at once noted. Electric signals of all kinds were exhibited. To announce that a switch was wrong, that the draw was open, that the down train had not started, that there was danger ahead, was all practically arranged. For use in the house, there was no end to contrivances. If the servant did not answer the bell, the bell would keep on ringing all day and all night until it was attended to. If the water was too low in the boiler, ding dong would go the bell. If the house was growing cold, the mercury would sink in the thermometer, and again the bell would ring.

—*The Nation.*

BEN ADAM.

Ben Adam had a golden coin one day,
Which he put out with interest to a Jew;
Year after year awaiting him it lay
Until the doubled coin two pieces grew.
And these two, four—so on, till all the people said,
"How rich Ben Adam is!" and bowed the servile head.

Ben Selim had a golden coin that day,
Which to a stranger asking alms he gave,
Who went rejoicing on his unknown way.
Ben Selim died too poor to own a grave;
But when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied.

From *The Independent*.

EVANGELICAL UNITARIANISM.—The American Unitarian Association sends circulars to Unitarian churches for aid in circulating its publications. This circular for last year stated that in the year 1865 there was paid into the treasury of the association, before the May meeting, the sum of \$107,000; that in the year 1866, at a similar period, \$55,000 had been received; but that in 1867, on the first of August, nearly at the close of the financial year, only \$25,000 had been contributed; that this falling off was owing almost entirely to the fact that about one hundred societies which contributed in the early part of last year had not paid anything into the treasury. The church in Western, J. Field and E. H. Sears pastors, replied to this circular, by order of the unanimous vote of the church and society, that the omission on their part to contribute was the result of no oversight, but based on their conviction that the executive board was employing the contributions "indiscriminately and indifferently for extending the faith of the churches, or for its destruction and overthrow." They assert that Rev. John Weiss, the enthusiastic advocate of the opinions of Theodore Parker, is a member of the board, and it is said that no member of the board has received for his views "greater consideration;" and that Schenkel's *Life of Jesus*, translated by Dr. Furness, found a publisher partly because the board agreed to take a portion of the edition. The reply of the church in Western further charges the policy of the board with bringing "the association into false and dishonest relations to the churches."

"At the very time the board represents in its disbursements as portion of the Unitarian body those who regard the New Testament as for the most part fabulous, and Jesus Christ a teacher of false and 'ghastly' doctrine, it prints and sends out a tract answering 'charges against Unitarians,' and denying that they do any such thing. In a tract lately re-issued answering the charge that 'Unitarians set up the authority of human reasons above that of revelation,' we read: 'It is a calumny; Unitarians do no such thing, and every intelligent man knows that the charge is false. Unitarians receive the Bible as of supreme authority in deciding all matters belonging to religious faith and practice. From its decision there is no appeal. They bow to it as the supreme law. Its commands are the commands of God.'—Tract No. 123."

This double policy of the board then drives the association into "that worst of all positions," that of "facing two ways at once." It is "adding positives to negatives, plus to minus; and, whether in algebra or theology, the amount of all such ciphering is Zero." "The sum is, brethren, we cannot, consistently with our covenant, contribute to your funds, until the association is *strongly, avowedly, evangelically, unequivocally, and unalterably* CHRISTIAN. From such a position the association can and ought to summon the churches to the duties of the hour in tones so earnest, commanding and loud that, like the sum-

mons of the Christ himself, all who are in the graves shall hear its voice and shall come forth."

A woman who lived where a very high hill intervened between her house and that of one of her friends, went to church one Sunday, and heard for the first time a sermon from the text, "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove." On reaching home she reflected much upon what she had heard, and said to herself, "Now it would be very nice indeed if this great hill between my friend and me could be removed. I am going to see if there is any truth in that saying." So before going to bed she gave to the hill a peremptory command to remove itself to some other place. Then she fell asleep. On awaking in the morning she crept to the window, drew aside the curtain the least bit, peeped out, and beheld—the hill as defiant and inexorable as ever. "There!" she exclaimed, "that's just what I expected!"

NEWS ITEMS.

THE New Hampshire elections resulted in favor of the Republicans.

A CONSPIRACY against Juarez, President of Mexico, has been discovered, and the conspirators have been brought to trial.

A BILL repealing the Internal Revenue tax on all manufactures, has passed the House of Representatives.

THE expenses of the British expedition in Abyssinia up to this time have been more than three millions of pounds sterling.

A TREATY providing for the protection of naturalized citizens of the United States returning to their Fatherland, has been concluded between the North German Confederation and the United States.

FOUR Fenians have been liberated on condition of their returning to the United States. Discussion of the Irish question occupies the time of the legislative branch of the English government to a great extent.

THE spring freshets are very destructive this season, owing to the sudden melting of the great body of snow.

At one o'clock, March 13th, the Senate resolved itself into a court of impeachment, with Chief-Justice Chase in the chair. The House of Representatives was then informed of the readiness of the Senate to proceed with the trial; and soon after, the managers on the part of the House entered, Messrs. Stevens and Butler being absent; the latter, however, soon made his appearance. The Sergeant-at-Arms, by order of the Chief-Justice, then called in a loud voice for Andrew Johnson to appear, and answer to the articles of impeachment exhibited against him by the House of Representatives of the United States. He was not expected to appear at this stage of the trial, but his counsel did so, and presented a request from the President for a delay of forty days in which to prepare his defense. This was denied, and he was required to answer on Monday, the 28d inst.; and three days after the managers are to file their replication.

TO CORRESPONDENTS.

F. R. M., N. Y.—We have the papers you mention, and are sufficiently acquainted with their authors. Thanks, however, for your offer.

A. W. F., Vt.—"I notice in the last CIRCULAR that you speak of using chloride of lime for bleaching cloth. Please give me the method of using it and oblige, yours," &c.

Wet the cloth thoroughly in strong suds; then dip it into a solution of chloride of lime in hot water in the proportion of one ounce of chloride of lime to four quarts of water, or enough to thoroughly wet two yards of cloth. Care should be taken not to make the mixture too strong, and the cloth should be washed immediately after bleaching.

F. E. R., N. J.—"On what terms do you receive visitors?"

All visits of considerable length should be agreed upon by previous correspondence; and visits not so agreed for, should be limited to a few hours.

Announcements:

THE ONEIDA COMMUNITY,

Is an Association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 280. Land, 589 acres. *Business*, Horticulture, Manufactures, and Printing the CIRCULAR. *Theology*, Perfectionism. *Sociology*, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 35. *Business*, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 38. Land, 228 acres. *Business*, Horticulture, Publishing and Job Printing.

NEW YORK AGENCY.

Branch of O. C., at 385 Broadway, N. Y. Room 9. Number of members, 10. *Business*, Commerce.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches, after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join, must first secure confidence by deeds. The present accommodations of the Communities are crowded; and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, New York, of whom they may be purchased, or of the Community Agency, 385 Broadway, New York. Descriptive list and price list sent on application.

PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Pine-Apples, Quinces, Lawton Blackberries, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, Lima Beans and String Beans in cans—are put up in quantities for sale by the Oneida Community. Also, Jellies of the Barberry, Currant, Blackberry, Quince, Crab-Apple, Peach, Raspberry, and Black Currant.

N. B. As we are unable to keep up with the demand for these goods, persons desiring a full assortment, should order a year in advance. First come, first served. Descriptive price-list sent on application.

MACHINE TWIST AND SEWING-SILK.

Machine-Twist of our own manufacture (Willow Place Works); also various brands and descriptions of Sewing-Silk, in wholesale quantities for sale by the O. C. N. Y. Branch, 385 Broadway, New York.

O. C. PURCHASING AGENCY.

NO. 385 BROADWAY, NEW-YORK, (P. O. Box, 6796.)

This Agency buys goods of all kinds for those who cannot afford to come to the city, or those to whom shopping is a bore. For commission we charge five per cent. or less, according to the kind and quantity of goods ordered. The commission will be charged on the actual outlay of money, including all expenses involved for packing, expressage, &c. In some cases where the expenditure is small, and the trouble of filling the order considerable, reasonable charge for time will be made.

PICTURES.

The following Photographic views of the Oneida Community can be furnished on application; viz: The Community Buildings; Buildings and Grounds; Rustic Summer-House and Group; Bag-Bec on the Lawn—size of pictures 8 inches by 10—price 75 cents. Various stereoscopic views of the Buildings and Groups and Grounds can be furnished for 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$8.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cts. for single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; A Manual of Instructions for Capturing Fur-bearing animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 250 pp., 8vo. Price, bound in cloth, \$1.50.

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[The above works are for sale at this office.]

MESSRS. TRUBNER & COMPANY, Book-sellers, PATERNOSTER ROW LONDON, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.